1: Ammar E, I-5 (1951) 1954
MR13 Fellahin MR13
Silwa

APPENDIX III

Average consumption is then:			*Price in £E*
One-half ardab of wheat per head	..	..	3
One-third ardab of barley per head	..	..	1
One-twelfth ardab of beans per head	..	..	1
Total	..	..	£E5

For the Summer Crop:

Two ardabs for husband
Two ardabs for wife (and chicken and sheep)
Half ardab for child

Average consumption one and five-sixths ardabs	..		6.50
Total expenditure on bread and beans	..	..	£E11.50

Expenditure on manufactured and prepared goods:

	£E
Clothes	4
Tea and sugar ..	3
Soap, kerosene, etc. ..	1
	£E19.50

The income or expenditure does not include items such as vegetables, e.g. onions and lentils, which are grown for home consumption. Yet two main items are not inserted: tobacco and meat. Meat purchases could be offset by the sale of chickens and eggs, but certainly the use of tobacco would raise the average consumption to £E20 at least.

It will be noticed that the expenditure on tea and sugar per head is proportionately large. Tea, with plenty of sugar in it, and no milk, is the fellah's main liquid intake, as he can drink tea at any time. It is almost one of the necessities of life in the village, and neither adults nor children seem to be able to do without it. Tea is taken at home and 'lubricates the mouths' in formal and informal gatherings outside dwellings and in guest houses. Two decades ago, Ali told me that food was the attraction of such gatherings, but now tea has become the fashion. It is a disgrace to omit to offer tea to a visitor. If while serving tea, or a meal for that matter, to a guest, another visitor arrives unexpectedly, the host is obliged to make another pot of tea for him, or at least insist orally on making it, perhaps later; otherwise, the latter would feel offended and consider that he was offered 'chance-tea' (sadaf), as such an offer is not considered hospitality.

Looking at the villager's budget of £E21 income and £E21 consumption, one can appreciate the precariousness of his financial solvency; and in case of misfortune his budget could be easily upset and cause him to fall into debt, an abhorrent state of affairs. One of the fellah's maxims is that 'debt is a worry at night and a humiliation during the day'.

2: Blackman E-5 (1920-1926) 1927
MR13 Fellahin MR13
Upper Egypt

This time the sheikh said, " I want silver anklets and nice clothes, and she must not be miserable."

After a week the ceremony called *ṣulḥeh* (p. 186) was celebrated, the procedure being as follows. A sheep is killed, and some of its blood is put on the dress of the woman who is possessed, the people singing and playing their musical instruments all the time. Seven candles are brought and placed round a large brass tray set in the centre of the room, either on the floor or on a stand. Seven kinds of sweetmeats, including dates, almonds, and raisins, are heaped up in the centre of the tray and covered with a bowl, on the top of which is placed one of the candles. All the seven candles are now lighted, and the people present, including the patient, eat, an extra supply being offered to the officiating magician, male or female. One of the people present hands the magician a five-piastre piece, which he dips in the blood of the sheep. At the *ṣulḥeh* held on behalf of the above-mentioned woman it was her brother who gave the money. The coin is wrapped in a piece of cotton stuff and given to the possessed man or woman, who will have it enclosed in a leather case and wear it always hung from the neck and passed under the left arm. This is a charm, and is supposed to be a present to the sheikh who possesses him or her. Such a charm is called a *lāzimeh* (an obligatory gift).

On one of the occasions when I was present at a *zār* a man came in, sat down for some time, and then went out. I was told afterward that his sheikh did not like the songs that were being sung, and so he could not remain in the room. When one of the possessed women who was present at this *zār* stood up and danced she began to bark like a dog, and her whole expression changed, her face becoming drawn and haggard. On another occasion a man became very violent, hurling himself about and striking out, so that it took three or four other men to hold him. When once this fit of excitement had passed his face assumed a calm and placid look.

Women on these occasions wear special ornaments (Fig. 120), if they can afford them, and must wear good clothes. People who are possessed by sheikhs are often supposed to be able to divine where a stolen article has been hidden. A young man of my acquaintance once lost a key. Thinking that one of his fellow-students had stolen it, he went to a man who was possessed, and, after giving him a small sum of money, asked him which of the students had stolen it. The man told him that none of them had

262 which the fellaheen enjoy immensely. Beans (*fûl*) are the
252 national dish. Then there are little marrows (*kûsa*), and finally lentils and rice, which are often mixed, one part to two, to make *kushri*. This is their most effective concoction.

262 For dessert, when they have the opportunity, they eat
264 dates, or bite huge mouthfuls out of slices of water-melon. They may also chew sugar cane, or gnaw maize roasted on the cob.

Place and season afford a certain variety, but there is no wide choice at any one time. The common meal always consists of one dish, to which is often added a piece of *mish*, a coarse, sour kind of cream cheese, made of goat's or *gamoossa's* milk preserved in salt water, which is eaten from one end of Egypt to the other.

[263] For flavouring the fellaheen use crude salt from Damietta, and a kind of treacle made by boiling sugar-cane juice. They rarely put manufactured salt or sugar in their ordinary food. On the occasion of a wedding, circumcision, or *mûlid*, they buy plain cakes and red or green sweets, which they find as toothsome as their children do.

262 The staple food of the fellah is his maize bread (*bettai*).
146 This provides 80% of the calories in his diet, and half the proteins. A grown man will eat three pounds of it a day. It has been calculated that this wholemeal bread contains six times more magnesium than normal baker's bread(1).

252 The grains of maize are not pounded in a mortar, as
412 millet is by the black peoples of Africa, but ground between two millstones, after the manner used throughout the Near East.

412 This primitive mill, found also in Morocco, consists of
462 two large flat stone wheels about two feet wide and three
252 inches thick. The one on the ground is fixed, while the upper one turns on a pivot. It is pierced with a central eyelet, into which the grain to be ground is poured. A wooden pin set upright in a hole near the edge of the moveable wheel serves as a turning handle. This grinding, like the other processes of breadmaking, is done by the womenfolk.

252 The flour, with the addition of a little fenugreek (*helba*), millet, corn or beans, is kneaded on a piece of wood into round, flat cakes, about ten inches across. This dough, cooked in the household oven, produces a golden brown bread with a very pleasant taste, made of two soft crusts

8:Schaefer A-5 (1900-1901) 1904
MR13 Fellahin MR13
Upper Egypt

22.

Swing-Song.

539^ 527 857

This song is said to be sung by girls, as they swing at the "great feast". They are teasing friends who are standing near.

The "great feast" ('Id el-kebîr) also designated by the Turkish name Korbân Beirâm, is celebrated about two months and a half after the more important "little feast", which ends the holy fast-month Ramadân. At the time of the "great feast", even the poorest must have a piece of meat, for it is celebrated in memory of Abraham's sacrifice. [796]

Like all feasts, the "great feast" is celebrated with much noise and merriment. Swings are rarely lacking at the place of the feast.

Ya ḫâi, rîḥet hudûmak
zêi kaḫk el-'îd,
ma'gûm-bi-šêbe u-kafûra
u-samnê gedîd.

Brother, the odor of thy garments
Is like feast-cakes,
Kneaded with wormwood and camphor
And fresh fat.

3. Such strange spices as wormwood and camphor are actually baked in these sweet feast-cakes, which are general favorites (compare No. 20, l. 9). Camphor is put, for instance, into coffee. [263]

[P.24 is blank]

117.

Light Minded.

x 539

Ummāli ē? ummāli ē?
āḫod el-fellaḥ: aʿmil-bo ē?
āḫod el-gindi
abu šāl hindi.
Hūwa yeṛanni
wanarudd ʿalê.

Of course, what else? Of course, what else?
If I take the peasant, what shall I do with him?
I will take the soldier
With the Indian shawl.
He shall sing
And I shall answer him.

118.

Dost Thou Think of Me?

Yasmar, yabu ʿēn ʿasalīye,
garḥê hawāk itmakkan fiye.
Yasmar, yabu-l-libās eṣ-ṣīni,
ana ʿala bālak wala-nte nāsîni.

Thou brown one, with the honey-brown eyes,
The wound of thy love is fast fixed in me.
[291] Thou brown one with the dainty drawers,
Dost thou remember me, or hast thou forgotten me?

[263] 1. Egyptian honey is much darker than ours.
[177] 3. Literally: "Chinese under drawers". Chinese is used here as Indian is in Nos. 56 and 117.